

'EKAVEINGA



Practice Prompts

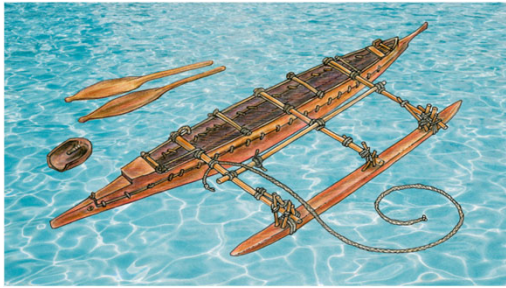
ORA'ANGA



The holistic wellbeing of Cook Islands tamariki and kopu tangata within Kūki Āirani

**“E ivi no toku nei ivi,
E kiko no toku nei kiko,
E toto no toku nei toto”**

***The bones of my bones
The flesh of my flesh
The blood of my blood***



Guardianship - Tiaki

The encompassing principle for working with Cook Islands
tamariki and *kopu tangata*

Guardianship is the encompassing principle of the Va'aifetū Practice Model

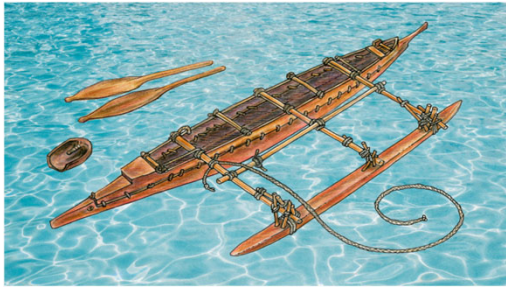
Tiaki is the unwritten understanding of care of and responsibility for people. This principle is the umbrella under which all notions of *aro'a*, kinships, belonging, identity, responsibility and protection lie. This is the enabling space for recognition, dignity, forgiveness, recovery, reciprocity, resilience, restoration, and shared prosperity.

Practice Includes:

- Seeking and recognising the ways guardianship is expressed through Cook Islands values and drawing on this to promote the wellbeing of *Cook Islands tamariki* and *kopu tangata*.
- Enabling the space for reciprocity and restoration and promoting the resilience and prosperity of *Cook Islands tamariki* and *kopu tangata* by ensuring their worldviews are understood and included.
- Proclaiming the value of human life and the principle of guardianship promoting and protecting this as a human right.

Reflective Questions:

- How am I connecting the unique values in this cultural approach with the principle of guardianship?
- How am I demonstrating the Cook Islands principle of guardianship within the *kopu tangata* (family)?
- How have I promoted the values that inform Cook Islands views of guardianship?



Ko te Mea Puapinga no te Tamariki, Kōpu Tangata – Best Interests of Child and Family

Values

Turanga i roto i te kōpu tangata (positioning or status within the family) – consider the position of *tamariki* (children) in their *kōpu tangata* (family).

Te au piri'anga (relationships) – who do *tamariki* identify as their significant and key people.

Te peu enua (Cook Islands way of doing things) – what does it mean for *tamariki* to be a Cook Islander in Aotearoa.

Practice Includes:

- Understanding that Cook Islands people view the best interests of *tamariki* (children) as the shared responsibility of *kōpu tangata* (family) and communities.
- Acknowledging and understanding that *tamariki* are seen as a gift to nurture and protect.
- Ensuring that I build trusting relationships with *tamariki* and advocate for their voices to be heard.
- Valuing and understanding *tamariki* worldviews and their connection to their Cook Island heritage.

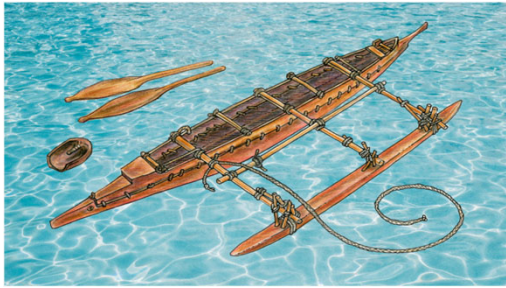
Reflective Questions:

How do I understand the way *tamariki* are valued within their family?

How do I understand Cook Islands *tamariki* and *ngutuare tangata* (nuclear family) living in Aotearoa in the context of their lived experiences?

How am I supporting *tamariki* to understand what is happening in a way that is culturally appropriate for them?

Whose rights am I upholding when there is intergenerational conflict with differing worldviews?



Vaerua - Spirituality

Values

Turanga i roto i te kopu tangata (positioning or status within the family) – significant and key roles of spiritual leaders, elders within the *kopu tangata* (family) and communities.

Te au piri'anga (relationships to spirituality) – sacred and spiritual relationships, with God, church, communities, *tamariki* (children) and *kopu tangata*.

Te peu enua (Cook Islands way of doing things) – the importance of *pure* (prayer) as a way of observing traditional and spiritual protocols.

Practice Includes:

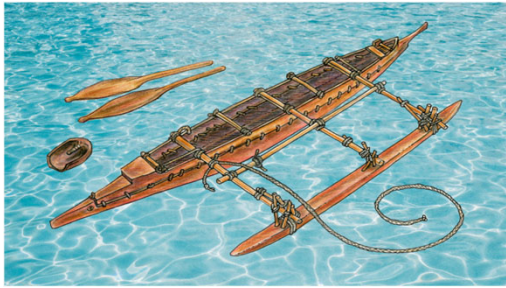
- Understanding spirituality as a way of being which includes people, places, land, environment, past and present, faith and religion.
- Awareness of spiritual connections for *tamariki* (children) and *kopu tangata* (family), to their *tupuna* (ancestors), *enua* (island) and *Atua* (God), and the strengthening of *ora'anga* (wellbeing).
- Recognising spirituality may look different across *kopu tangata* according to islands, dialects and language.
- Valuing the importance of spiritual roles and status within the *kopu tangata* and their communities.
- Respecting and upholding the significance of *pure* (prayer) in connecting with *vaerua* (spirituality) of *tamariki* and *kopu tangata*.

Reflective Questions:

How does spirituality strengthen the *ora'anga* of *tamariki* and *kopu tangata* were working with?

What did I notice about the relationships to spirituality that *tamariki* and *kopu tangata* displayed?

What has enlightened or challenged my own spiritual beliefs when working with *tamariki* and *kopu tangata*?



Ngākau Aka'aka – Humility

Values

Turanga i roto i te kopu tangata (positioning or status within the family) – humility displayed with those in significant positions and status within the *kopu tangata* (family).

Te au piri'anga (relationships) – building strong authentic and genuine care in relationships.

Te peu enua (Cook Islands way of doing things) – awareness humility could be displayed differently for *tamariki* and *kopu tangata*.

Practice Includes:

- Acknowledging that humility embraces the connections, language, culture, of *tamariki* (children) and *kopu tangata* (family), and requires my care, nurture and respect of this.
- Recognising humility in the actions of others e.g. body language, communication.
- Incorporating the spirit of *aro'a* (love) in serving *kopu tangata* through the way I look, see, hear, speak and through my actions.
- Respecting leaders within *kopu tangata* who may hold *ariki* (chief), *mataiapo* (head of sub-tribe), status and roles.
- Understanding my position of authority and taking steps to equalise the relationship through using a respectful approach.
- Recognising the knowledge and understanding that sits within *kopu tangata*.

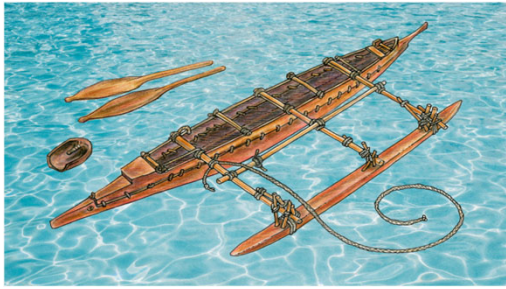
Reflective Questions:

What is my perception of humility and how does it compare with humility from a Cook Islands' worldview?

How am I respecting the *turanga i roto te kopu tangata* at all times even when challenge is needed ?

How am I applying humility with *tamariki* and *kopu tangata*.

How willing am I to seek cultural advice to support my practice with *tamariki* and *kopu tangata* and how am I doing this?



Ngākau Tiratiratu – Dignity

Values

Turanga i roto i te kopu tangata (positioning or status within the family) – acknowledge and respect all roles, titles and statuses within *kopu tangata* (family) culture and worldviews.

Te au piri'anga (relationships) – are built on trust, *aro'a* (love) and service to others.

Te peu enua (Cook Islands way of doing things) – right to their identity, belonging, culture and way of being.

Practice Includes:

- Understanding the identity of *tamariki* (children) and *kopu tangata* (family) as an extension of their cultural values, beliefs and worldviews, and respecting and upholding that position.
- Understanding that from a Cook Islands worldview pride and shame may manifest in behaviours that can be misinterpreted as non-compliance, non-engagement.
- Identifying and being guided by key and significant elders, *vaa tuatua* (family spokesperson) to lead and support their *kopu tangata*, and communities.
- Understanding the impact of shame on *tamariki* and *kopu tangata* and supporting and advocating them to achieve their aspirations of *ora'anga* (wellbeing).
- Ensuring collective collaboration, in planning and decision making with *tamariki* and *kopu tangata* fosters their self-worth.

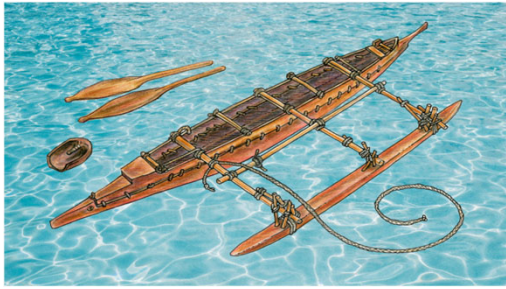
Reflective Questions:

What am I doing to uphold the dignity of *tamariki* and *kopu tangata*?

In what ways have I respected the key roles of significant people within *kopu tangata*, community and Islands?

What are the *tamariki* and *kopu tangata* narratives telling me about dignity?

How is my relational practice balancing the dignity of *tamariki* and *kopu tangata* with the need to address complex/sensitive issues?



Piri'anga – Relationships

Values

Turanga i roto i te kopu tangata (positioning or status within the family) – respecting positions, roles, and status in relationships within *ngutuare / kopu tangata* (nuclear / extended family) and communities.

Te Au Piri'anga (relationships) – importance of behaving and acting in a relational, inclusive and restorative way.

Te Peu Enea (Cook Islands way of doing things) – respecting the value of reciprocity and service through a Cook Islands lens.

Practice Includes:

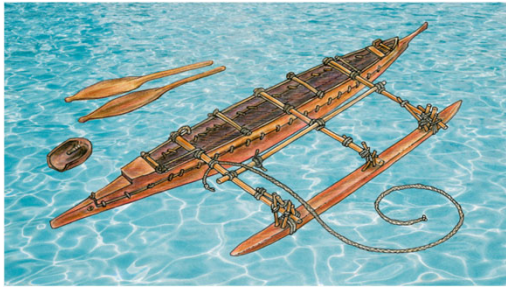
- Recognising the uniqueness of each island group of the Cook Islands and the significance of their diverse identities for building relationships.
- Honouring relationships through a Cook Islands worldview involves working from *ngākau* (heart) evident through all actions and communications verbal or non-verbal.
- Listening and making space will enable narratives to unfold and provide signposts for deeper engagement.
- Understanding the connections between roles and status of *tamariki* (children), *kopu tangata* (family) and their communities, and respecting their significance.

Reflective Questions:

How am I deepening and testing my understanding of the significance of relationships for Cook Islands *tamariki* and *ngutuare tangata* (nuclear family) I'm working with?

How am I drawing on significant relationships for *tamariki* and *kopu tangata* to seek restorative solutions with them?

How am I using the principles of *Va'aifetū* and build relationships and seeking understanding with *tamariki* and *kopu tangata*?



Akaue'anga – Responsibility

Values

Turanga i roto i te kopu tangata (positioning or status within the family) – identify each role and responsibility each member holds within their *kopu tangata* (family), and their community.

Te au piri'anga (relationships) – connection between significant people, places and environments including the *papa'anga* (genealogy) of *tamariki* and *kopu tangata*.

Te peu enua (Cook Islands way of doing things) – support *tamariki* (children) and *kopu tangata* to be Cook Islanders in Aotearoa.

Practice Includes:

- Understanding positions and responsibilities in the home enables identification of key significant members.
- Having an awareness of the role and responsibility of first-born *tamariki* (children).
- Valuing the importance of names, their associated responsibilities and *akapapa'anga* (genealogical) connection.
- Understanding the collective responsibility of care expressed through *akaperepere* (to cherish/treasure) e.g. *tamariki* can be raised across different households.
- Recognising and supporting *uriuri'anga* (collective approach to decision making) as appropriate for *kopu tangata* decision-making. (Everyone contributes, you will be worried if only one person speaks).

Reflective Questions:

How do I ensure that I am meeting the cultural needs of *tamariki* and *kopu tangata*?

How does responsibility through my worldview differ from the collective responsibility demonstrated by *kopu tangata*?

In what ways is my thinking about responsibility contributing to *ora'anga* (wellbeing) for *tamariki* and *kopu tangata*?

